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phenomenizing of the Unity subsisting in Kant's THREE IDEAS, and that the latter, as CAUSES PURELY SELF-DETERMINING, are actually CONSTITUTIVE of sensible objects, as well as of the human intelligence that perceives them. In short, the Three Ideas must be shown to form a veritable *system*—a self-organizing unity, originated and sustained by the self-activity of the Supreme Idea, the *Ens realissimum*, the absolute Self-completeness or Perfection; this Supreme Idea, simply in fulfilment of its own ideal nature, perpetually manifesting itself in the other two, as percipient and perceived, subject and object, self and world. The one Supreme Idea will thus be seen to involve in its own ideal reality not only *immanence* in the intellection of particular subjects (percipients), but necessary *transcendence* of it; and, as the very ideality of the Idea will thus consist in an incessant reaching out of its unity, to develop and enfold the infinite particularity in lack of which it would be meaningless void or pure nonentity, this identity that thus contains a forever assimilated difference must, in virtue of this true self-existence, this inherent transcendency, be acknowledged to be a *real* universal, unconditional and living, and thus to fulfil the infinitude of meaning that we are wont to designate by the sacred name of God. From this it would follow that all *pure* knowing—all knowing that succeeds in realizing its own nature—since it is real participation in a universal (*i. e.*, divine) consciousness, is a knowledge of the actual truth—of the truth, that is, as it must appear to any intelligent being whatever.

NOTES AND DISCUSSIONS.

TWO LAY SERMONS.

I. THE SOCIAL PHASE.

"As all the members, being many, are one body, so also is Christ."—1 Cor. xii, 12.

SYNOPSIS.—I. Practical discrimination of the Social from the Individual Phase of Religion.—II. The Four Elements of the Social Phase, as so discriminated.—III. Review of the Mediatorial Office of Christ.—IV. Review of the Indivisibility of the Temple of God.—V. Review of "the more sure Word of Prophecy."—VI.

Review of "the Power of the Keys."—VII. Progressive function of the Social Phase, in its normal subordination to the Individual Phase.

I. There are two texts from the Pauline Epistles which seem not to have been adequately appreciated and developed in their substantial connection with the two great commandments of the Gospel Dispensation: "Hast thou faith? Have it to thyself before God" (Rom. xiv, 22); "Speak every man truth with his neighbor, for we are members one of another" (Eph. iv, 25). Considering, on the one hand, the undeviating testimony of the ages that individual faith is the sustaining principle of probational or religious life, and, on the other, the summary and most mature declaration by the Divine Founder of Christianity, that the purpose of his coming into the world was to "bear witness unto the truth," these texts may be regarded as especially illustrating, the one the individual and the other the social phase of Christian life. The decree, indeed, here holds good, "What God hath joined, let not man put asunder," so that the second even of these precepts is, doubtless, "like unto the first." But, however inseparable in fact or in practice, they must evidently be distinguished in theory or in doctrine, if it be only for the sake of appreciating the ground of their subordination, which must itself become a fact of practice, as we learn to regard the Lord Jesus Christ as the Ladder of God, reaching from earth to heaven. Apprehending that a more definite intelligence of the social phase of the work of religion may be a present need of the Church and of the world, owing to which need the individual phase may be too exclusively and self-complacently dwelt upon, and therefore itself be the more imperfectly appreciated, I confine myself in these remarks to the consideration of that social phase, secondary though it be, save as the other may be incidentally suggested thereby.

II. The few observations which I have to make on this subject will be, for the most part, drawn from, or traceable to, four important articles of scriptural truth—two of them, it has seemed to me, largely neglected and almost allowed to lie dormant, and two not so much neglected (indeed, more or less vigorously disputed) as vaguely and variously understood or apprehended. The first two articles to which I refer are, first, the Mediatorship of the Lord Jesus Christ, as being distinctively that office of Lawgiver prefigured in the Hebrew Dispensation by the leadership of Moses, whereby He, through his "spirit of life" (Rom. viii, 2) and their individual faith, progressively and adaptively influences the thoughts and, through these, the lives of believers, "even unto the end of the world"; and, secondly, the Indivisibility of the Temple of God, or "the body of Christ" (John ii, 21; 1 Cor. vi, 19; Eph. iii, 6, etc.), save into "lively

stones," or living individual members, and the consequent inapplicability of the word "temples," as in the plural, to those constituent portions of the same. The other two articles of Scripture, so to speak, which I have to cite, are, first, the "more sure Word of Prophecy," adduced by the apostle Peter (2 Pet. i, 19) as the light or lamp of the unconverted world; and, secondly, the so-called "Power of the Keys" (Matt. xvi, 19, xviii, 18), also more or less casually associated with the name of that apostle, and also, not unnaturally, especially laid claim to by the great formalizing Church which regards him as its spiritual patriarch. Of that "more sure Word" I will here only say that, unless we will rudely sever the obvious connection of text and context (as they who confound the record with the revelation may here be tempted to sever it), we must understand by it some present influence which is (not precisely more true, but) more direct, unmistakable, and efficacious than even the most solemn and impressive "voice from heaven," which may be now a thing of the past, and so mere matter of record. Upon "the power of the keys" it may suffice for the present to quote the view of John Hales, of Eton, as reproduced by Principal Tulloch, in his "History of Rational Theology in the Seventeenth Century": "The Power of the Keys is simply the privilege of declaring or opening the message of Divine love to mankind. It has no relation to any priestly or judicial function in the Christian ministry. All who have themselves received the Divine message, or to whom the kingdom of heaven has been opened, have, equally with the clergy, the keys of this kingdom committed to them. 'Every one, of what state or condition soever, that hath any occasion offered him to serve another in the ways of life, clergy or lay, male or female, whatever he be, hath these keys, not only for himself, but for the benefit of others. . . . To save a soul, every man is a priest. To whom, I pray you, is that said in Leviticus, "Thou shalt not see thy brother sin, but thou shalt reprove and save thy brother?"'"

Let us now review these four articles of scriptural and Divine truth, and consider how they may be found to converge and in their perfection to coincide in a true view of the social phase of the work of religion.

III. The Mediatorial Office of our Lord, as thus discriminated, being necessarily manifested in the social realm of reason or intelligence, as distinguished from the more individual one of fleshly, and the more transcendental one of spiritual experience (these corresponding, it may be presumed, to those other offices of vicarious Atonement and heavenly Intercession); and reason or intelligence, though it may not be the largest or deepest ground of communion, being still the only possible common ground between the believer and the unbeliever, or between the Church

and the world—that Mediatorial Office, as thus understood, or as supplying that supernatural light in which alone nature can be rightly read, and mankind be made “of one mind,” must plainly be the primary influence of social efficiency. It is in the exercise of this office that we may conceive the still abiding Spirit of Christ to equip the members of the Church (not the Church proper or collective, whose office as an organization may be said to be rather to direct, restrain, and regulate its own unweaned children in the truth) for the conversion of the world, and regard the sufficiently matured among them as ministering angels, mounting and condescending on “the Son of man” or Ladder of God (John i, 51) to diverse degrees of the Divine life, or even of the natural knowledge of Divine truth.

IV. If the Mediatorship of Christ be thus the primary influence, the Indivisibility of the Temple may with equal propriety be called the fundamental fact of true social life, seeing that by virtue thereof the oneness of man is known as corresponding with the unity and simplicity of Divine truth, so that the exercise of candor, sincerity, and diligent inquiry must surely result in an ever-growing agreement. The temple must be thus regarded as including the whole multitude of unforsaken mankind (John i, 16; 1 Tim. iv, 10); and in this broad view of it as the Church potential, some members of the Church actual may perhaps find enlargement of intelligence and service. “One thing,” sang the man after God’s own heart, “have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple.”

V. Could the “more sure Word of Prophecy” be justly identified with the mere record of revelation or so-called “written Word of God” on the one hand, or, on the other, with that conscious individual manifestation of the Divine Light with which more spiritual professors may have been tempted or even constrained to confound it, it certainly could not claim much notice as a social influence. But even inspired literature must be subordinate to inspired life. In religion as little as, if not less than, elsewhere, can word-teaching anticipate or supplant object-teaching, or convey anything more than the deceitful show of knowledge. As Christ is formed in the obedient believer, so that he may be said to be even the mother of the Saviour (Matt. xii, 50), he must in all ages be qualified to “bear witness” in some degree as having substantially been with Him “from the beginning” (John xv, 27). Hence there may be as much right reason as capricious perversity in that trait of the natural man, which was so concisely commemorated by Prof. Christlieb, in an address before the New York meeting of the World’s Evangelical Alliance in

1874: "The Christian is the world's Bible, and the only one which it will read." It should be observed, however, that the Apostle's teaching does not imply that the record is in no sense a word of prophecy, but rather the reverse. It only makes it secondary to the ever-growing "light of the present age."¹

VI. "The Power of the Keys" will thus perhaps be seen to be nothing else than the individual administration of the "more sure Word" in all the provinces of life and thought in proportion to the individual believer's own insight and illumination. "Thou hast given a banner to them that feared Thee, that it may be displayed because of the truth" (Ps. lx, 4). It is that testifying to all realized truth which most effectually, although (because animated by the all-believing charity) more or less indirectly, and so attractively rather than aggressively, confounds and vanquishes all error. It may be called the connecting axis of the two phases of religious or truly working life, under that figure of polarity which has been employed by Bunsen, and without which, or the allied symbol of sex, the abounding ambiguities of that life might be found baffling mysteries rather than serviceable equipments. "History has been fruitful of good only in so far as it has been the result of the harmonious action and reaction of two poles, the life of the individual and [that] of the community. . . . All that is great takes its rise from the individual; but only in proportion as he offers up his individual self to the whole." I would couple with these strong words an echo in rhyme, originally published to illustrate a study of "Polarity in Character," or Sex in Mind.²

" Give thanks for insight of the dual force,
Exposed at last, as marshalling the course
Of human history !
Reason Divine, thro' instinct of the soul,
Grants thought the sureness and the vigor whole
Exerted socially
By it o'er all with whom the social bond
As yet leads not to that control beyond :
No other mystery
Competes with that of this interior sex
Running through all life's coquettings complex.
On human dignity
Faith must hang partly till the soul be quite
Turned by the 'inward' to the 'inner' Light."

["Clew."—1 Cor. ii, 15.]

¹ "It is not the owning of the light as it shone in the foregoing ages which will now commend any man to God, but the knowing and subjecting to the light of the present age."—*Penington*.

² "Journal of Speculative Philosophy," vol. xi.

VII. The social phase of religious life, as indeed of any subordinate life which may be weakly imagined to be divorced from the religious, is the permanently, if not the pre-eminently, progressive phase. It involves the education of the race as well as of the individual, reaching potentially to the end of time, and contemplating the full realization or conscious fulfilment in or by man of the Divine purposes in human life and in the outward creation. "Wisdom is the principal thing," said King Solomon, "therefore get wisdom; and, with all thy getting, get understanding." And the "Greater than Solomon," "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He shall guide you into all truth." The present responsibility and prospective labor which still open before the earnest inquirer might indeed be appalling were it not for the assurance, which all true life and history and literature to him convey, of continued Divine guidance and enlightenment in all timely research, even in that most difficult of pursuits, the knowledge of self. For even the Science of Thought, or Metaphysics, can no longer be a dreary and comparatively unproductive wilderness, when the Lord Jesus Christ is recognized as being Himself the vitalizing Principle of human intelligence, and as so exerting, through his illuminated vicegerents and their conscious or unconscious subalterns—Christ-worshippers, or mere hero-worshippers—his prerogative of Mediatorship in God's secret but growing government of the New Jerusalem. There, indeed, and there only, shall all antagonism between the Individual and the Social be superseded, and all men "know even as they are known." Meantime, there may be profit to some in the reflection that, if the intellectual life be superior to the physical, the highest function of "the things which are seen" may be to illustrate "the things which are not seen."

"Grant first, as all must grant at last, that truth
External is but the symbolic sooth
Of truth interior.

Read, then, in outward life's immensest fact,
Gravely implied, the powers which here distract
Existence at its core.

By that sure lode t'escape distraction's realm
Aspire, with child-like faith at reason's helm,
Nor look back to the shore

Crowded with siren-semblances of bliss.
Regaining so the life controlling 'this,'
Out of its larger lore,

Furnish to all whom wisdom may not vex
The proof and promise of the law of sex."

[*"Climacteric."*—Jno. xii, 31.]

II. THE COLLATERAL TIES.¹

"That they without us should not be made perfect."—HEB. xi, 40.

SYNOPSIS.—I. Office of Theology.—II. Obstacles of thought and feeling.—III. Matrimony a province of Theology.—IV. Matrimony, therefore, a field of progressive illumination.—V. Present obscurity.—VI. Elements of the problem, Grace within and Providence without.—VII. Possible precedence of the Fraternal Tie over the Marital.

I. While the scriptural distinction between the Church and the world shall be valid, or at least until the time for its abrogation may be presumed to be at hand, it must evidently be in vain to attempt to popularize religion, in the vital and individually important sense of the term, or to impress the multitude of mankind with a due sense of the importance of church interests. But theology, or the mere science of religion, as a branch of objective knowledge, and a mere branch until the birth of self-knowledge shall rectify the relations of all other knowledge, we may reasonably and rightly hope to popularize. Such popularization is evidently our only rational means of continued moral reformation, either in the world or in any section of the professing Church, by the continued correction of conventional fiction, by the consequent promotion of parental and filial sympathy and communion,² and by a progressive interpretation into common language³ of the pre-eminent privileges of saintly experience.

II. Social errors, both of thought and of feeling, are, of course, more or less immediately the result of individual errors. Every fiction which has become at all habitual with any individual must evidently be so far an unconscious deviation in his views of truth from the reality of things. Every fiction, therefore, which has obtained such currency in any community as to be fitly styled conventional, plainly becomes a defect in the prevailing standard of Divine and universal truth, entailing, in proportion as the principles involved are of fundamentally sacred interest, a practical deviation of social sentiment from the underlying but overruling reality of church doctrine. Without conventional fiction there can indeed be no practically prevailing morbid sentiment.

III. The true doctrine of matrimony is an inseparable part of church reality and of church history. Explicitly and implicitly, literally and metaphorically, it has the fullest sanction of the best life and literature of every age, although definiteness of statement seems to have been largely neglected, pos-

¹ Revised from original issue in the "Lutheran Observer," under title of "Morbid Sentiment," Philadelphia, 1872.

² Mal. iv, 6.

³ 1 Cor. xiv, 13.

sibly on the ground that, to a sensibility and experience capable of apprehending the subject, the extent and nature of its significance would become at once self-evident, and such statement accordingly superfluous. Matrimony, again, being pre-eminently an affair in which the masses of mankind are governed by example rather than precept—by vague social impulse rather than by clear individual reflection—is naturally one of the last subjects upon which there can be room for the free promulgation of perfect precept without violating the spirit of the injunction, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Officious precision must ever be either, on the one hand, superfluous and impertinent, or, on the other, inexpedient and injurious.

IV. All imitative life, however, is a species of fiction; and there is a point at which all fiction must be overtaken by reality, all the vagueness of romance by the demonstration of reason, all the poetry of life be confirmed by the prose of life, if the crude life is not to become an unsound life, without first even temporarily maturing into the possibility of usefulness. Upon the subject of matrimony, as upon every other, definiteness of statement must ever be upon the whole increasingly attainable, admissible, and necessary, with whatever tide-like undulations and seeming retracings of progress, until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

V. The institution of matrimony is certainly, in the present age, in many Christian communities, invested with a halo of romance, which is often both a false lure to those without its pale and a deceitful resource to those within. There is, on the one hand, on the part of those who by the mere *a posteriori* rule of outward experience should be most competent, a widely prevailing incompetency to define it as a means; and, on the other hand, on the part of young and inexperienced minds, a corresponding tendency to overestimate and to pursue it as an end. The one party seems thus often constrained to connive at the temporary self-deception of the other, and to accept at its hands an undeserved and sentimental homage, until the great magic circle is crossed and the inevitably deceived find themselves in the ranks of the alike inevitably deceiving, in their turn to exercise a rule of romance over the fresh candidates for life and immortality, in whose eyes the glittering bubble of worldly position may eclipse the splendors of an eternal inheritance. In the intellectual mist or atmosphere of confusion thus perpetuated, not only is the distinction between the means and the end in matrimony naturally lost sight of, but also the true force of that sacred and Divine significance of which its wide prevalence, even as so imperfectly apprehended, has made it a most convenient and important symbol. The Spirit of Divine love, which is accessible only

through the prayer of faith, and which alone can cast out the slavish power of fleshly lust in all its Protean transformations, can alone save us from the losses and dangers of this palpable darkness. Trusting in that only infallible illumination, I crave the most charitable reception of these observations and reflections from any who may attempt their perusal.

VI. For the development of a sound doctrine of matrimony, some preliminary consideration would seem necessary of the distinction between the dividual and the individual elements in human life, and in the work of the blessed Mediator between God and man.

While mankind individually are saved by the individual work of Christ in his own Person and severally in ours, it is observable that as a race our hope lies in what may be called his social work, or in his present universal and more or less external manifestation, in matter and in mind or thought, as the Power by which or in whom "all things consist." If this be the case, we may not derogate from the office of our Lord as the only Saviour by saying that the hope of mankind as a race lies in the fact that the results of well-doing—what we may call the trophies of a true or unselfish culture—become embodied in individual organization, and are transmissible by inheritance along with meaner or more fundamentally physical characteristics, so long at least as the culture of the individual may be found to comport with the propagation of the race. There is undeniably a sense in which the inner life of the race may be and is enlarged in an extended intelligence of and mastery over its surroundings; and without some due appreciation of this fact we can not truly apprehend nor efficiently argue from the prevailing standard of intelligence in any particular age of the world or section of society. Through unconscious superficiality and servility, while human nature shall remain the, at best, ambiguous thing which it now is, imperfect and perverted conceptions of its own truly accepted standards and ruling influences must be generally current, however the conceptions may upon the whole advance with the reality. Class distinctions so intersect each other, and classes accordingly so overlap each other, that the true precedence of ideas must become more or less lost to all but the most comprehensive and discriminating views; and the confusion is doubtless welcome to the wily adversary of souls, whose commonest and most plausible subterfuge, perhaps, lies in the idolatrous assumption of some one, or more than one, Divine influence in society, which does not begin with the manifestation of God in the individual. But the truth abides that all sound argument as to present realities and future possibilities must begin by an emancipation from merely numerical and material considerations, in

that internal and supernatural realm of experience which is open to all individually only by the door of "faith to themselves before God."

VII. If it be indeed true or conceivable, as has been intimated, that the fraternal tie, as understood and appreciated by the ideal man or the highest type of the individual, satisfies all the social cravings of nature, it follows that even the holy institution of marriage cannot be essential to the ideal standard of any, the principles of nature and the laws of progress being the same in all. The temporary distinction between theory and practice must, of course, be as valid here as elsewhere, making marriage more or less largely a practical necessity, deserving of every Divine and human sanction; but equally obvious seems the inference that with the perfection of the race the marital institution may become obsolete.

While marriage, therefore, is doubtless a holy ordinance—so much so that it becomes a mere question of words whether or not it is to be ranked as a special sacrament or means of grace—we can only overreach ourselves by attaching to it an importance or a dignity which it does not possess in the Divine economy.

The Scriptures, while finding in it a convenient and efficient, because familiar, metaphor of heavenly things, clearly intimate limits to both its duration and its present utility. The terrible vengeance also which King David and his people of old drew upon themselves by glorying in their numerical strength, and the modern fact that one who was perhaps the most influential champion¹ of democracy at the most critical period of American history was a notorious unbeliever in Divine truth, have some illustrative bearing upon this subject, although to our own age, perhaps, more directly significant of the growing danger of political pride and corruption. Everywhere, in Church or in State, in general society, or in the domestic circle, demoralization and unhappiness must follow the mistaking of means for ends; and nowhere, perhaps, is the mischief of morbid sentiment more insidious and far-reaching than in the exaltation, so natural to the feminine or conventional² mind, of the marital over the fraternal tie. It is certainly, at least as yet, an open question whether the marital, even in its happiest exemplification, may not, as but initiatory, occasional, and disciplinary, be regarded as being but a ready means; and the fraternal, in its full significance, as being consummatory, universal, and permanent, and therefore the worthy end of that means. "Holy Writ," while ever adapted, in the first place, to the sensibility and capacity of those to whom it may have been originally addressed, is not wanting in diverse intimations and indications of such a precedence.

¹ Thomas Paine.

² 1 Cor. xi, 3.

Much has been revealed to mankind since the declaration, "Secret things belong unto the Lord." As the culmination of the world's history approaches, let us not relax our diligence in inquiring the remaining mind of the Spirit,¹ if it be only by way of ensuring the due development of the truth already received.

If in the course of this development it shall appear that all vindictive, commercial, and matrimonial metaphors respecting the conduct of the spiritual life have alike been adopted by the gracious and ever-practical Holy Spirit of the omniscient God, in pure condescension to the inveterate entanglement and imprisonment of our race in fallen ways, and in groveling views of the Divine nature and of human duty, and that the one lesson which underlies and pervades the seemingly heterogeneous doctrines of the Gospel is simply the duty and glory of union and communion with God and one another in combating error and in "bearing witness unto the truth,"² surely nothing but a retrospective morbid sentiment which has not escaped the "beggarly elements" can shrink from joyfully accepting that crowning and peaceful result.

"Lift, lift thy glance, O mortal! troubled, sad,
And lose thy griefs and fears in thoughts of Heaven!
There wait thee solid joys. What most thy heart
Hath yearned to find, yet ever sought in vain
Through perished hopes and crosses ever new—
Sweet rest, with full content thou there shalt know.
Thy cup of blessing filled, thou shalt behold
Divinest splendors, all things bright and fair;
With which compared, earth's purest loveliness
Remembered shall all unsubstantial seem,
A shadow and a type."—["Home," by Dr. Ray Palmer.]

RICHARD RANDOLPH.

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IN LEBENSFLUTHEN.

I.

Les Bords du Rhin.

Gayly prance the haughty steeds,
Gayly flaunt the banners all,
Before them the blue Rhine speeds,
All the trumpets loudly call.

Each knight thinks on his lady,
Each squire of his dame so true:
Drooped the banners silently,
Tenderly the bugles blew.

¹ John xvi, 13.

² John xviii, 37.